Ho gərər manotzki dorčaʏn. Xamali.ər iˑ, šərbatər iˑ, qıstaʏr iˑ. Aˑltó talɛčuqiŋ xamali.ɛr, tsindi čuqan šərbatər, gul kɛ ɛčukoˑnər doˑrčai.i. Ho saˑatər nobarɛn dˈau.u waščaʏn. Aˑltˈululo xamˈaličiŋ sukuˑyo dutsun daŋ oˑčaʏn. Hikulto qıstа očaʏn. Da čap dɛtairčaʏn. Huyˈɛs waˑlto tsundo ɟuˑçaʏn. Da šərbat dɛtairčaʏn.

Ho gəroˑni gatuŋ nˈɛˑɛtan, kurdi yaxtai.i nɛˑbil, baš'a nˈɛˑɛtan, tišk neˑəyan, hik nika biluˑmanɛ gatuŋ 'ɛˑəbiljai.i. Iriˑŋulo gampfuˑri 'eˑəyaibaʏn. Ho roˑmɛ ɛčukoʏn haˑlər gati no haˑlɛ mɛl oˑmi bai.i, šapik uˑčai.i. Östaˑdiŋ dutsun ɣəriŋ nˈɛtan tamaša ɛčˈaʏn. Ho iˑlčumutsɛ itigaʏri (*or*, itigaʏr tali) burˈum da niˑlɛ tikumuts gəroˑni ɛčaʏn.

Ho sa pariˑɛn dyˈuˑasumər Thamuɛ hukum bila gəroˑni baman uyoʏn itɛ guntsulo mərakaʏr duˑišaʏn. Qadiˑmtsum miraˑs bila uyoˑntsum uyər mərakˈaʏr Diramatiŋɛ gəroˑni uyər diˑuša'n. Ho ilji iaki

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1 *manoteki doˑrčaʏn* — These and the following supplies appear to be prepared by the Bridegroom's father. They are presumably those produced and consumed in the Bridegroom's house when the guests and the Bride and Groom have gone there after the conclusion of the actual marriage ceremony by the Akhund in the Bride's father's house. V. p. 304 l. 21.

i. — is probably the Corroborative Pronoun, "for the *xamali* itself" i. e. 'by itself, separately'.

2 *aˑlto talɛčoqiŋ* — a *čoq* or *čuk* is said to be 12 seers i. e. 24 lbs. avoirdupois. So 2 × 7 × 24 = 336 lbs.

Otherwise, a *talɛčoq* is said to be = 2 maunds
= 160 lbs.
in which case 2 *talɛčoq* = 320 lbs.

gul — i. e. *gwl* as in l. 2 p. 298 and also in a note. Here glossed as "Bride's party" consisting no doubt of her family connections, corresponding to *ɛčukoʏn* the Bridegroom's "tribal brethren, the members of his tribe related to him".

saˑatər nobarɛn i. e. 'the mullahs look for a (favourable) time for making them'. The day or days for holding marriages are, however, fixed by the Tham.

4 *daŋ oˑčaʏn* — a note says that "baking is carried on in both houses".

5 *ɟuˑçaʏn* — is here probably used in its special sense of 'slaughtering (with a view to eating)'. It here explains what meat they cook. The number of goats depends on the means of the household.

6 *tišk neˑəyan* — The dagger is stuck in the waistbelt at the left side.

7 *hik nika biluˑmanɛ* — glossed as "a once-married woman who has had a child", but it must be a 'once-married man', having regard to *'eˑəbiljai.i*.

The phrase is interesting grammatically. The Bride, a note adds, is also dressed up and oil put on her hair, etc.

ooo ɣərɑ·ʁɑn *bai.i* be is a speaker of bitter things. *jɛ̌ərom ʌqər* don't speak roughly. *tik kɨ ɣəri·mi* the ground said (so) too. 252.6.

Fut. 1. sg. ɣəriɛ́ʌm.

Pret. 1. sg. ɣərɑ·m.

(*-ɯɣərʌs is probably the Ca. of this verb).

ɣʌʃʌm IYB, cp. ɣəʃʌm, (sound of) speech. (Not known to QUB).

ɣərʌ̌ x pl. a kind of pulse. (Cp. Sh. *gərɑ·l*, Kho. *kərɑ·l*).

ɣərʌt v. ɣərʌt.

ɣʌrɑu thunder. — *ʌyʌ̌ulo ɣərɑu mʌnimi* it thundered in the sky. (Cp. Sh. ɣərɑ.o, ɣərɑu.ʁ, noise, disturbance).

ɣərbɑ·nts *-iko* x shelter under overhanging rock (such as is used by ibex). (QUB gives this word as y with no pl. form).

ɣərb'el, ɣərb'ɛl, ɣərbɑ·l *-iko* x.

1. Fine-meshed sieve for cleaning grain, flour-sieve. — *i·ti mowulo ɣərb'el bi* the (old woman's) sieve is in the flood. 286.13.

●804 2. Measure of grain, equivalent to the *kiĉoq*, of 22—24 lbs. (QUB denies that this meaning is current in Ha. Bu, though the Wakhis use ɣʌlbɛl in this sense).

ooo 3. Yearly allowance of grain payable to a labourer, which from a note would appear to be 9 *ĉoq*, H. *salana mozd*.

dur'oskinər ɣərbel yu· give the labourer his yearly allowance. Ar. Prs.

ɣərɛ·y, ɣərɛ·y, variegated in colour, parti-coloured, piebald. (V. *gərɛy*).

ɣərɣər *ɨlʌs* to gargle, H. *kulli karna*. — *mili.ʌq ɣərɣər ɨli* gargle with the medicine.

180 a

jali, jeti x. 000

1. Wooden dish or vessel covered with skin with the hair on it (the skin is sewn or tied on to the dish). Used for fetching flour in: 415
"*jati ditsu.in*" *ususu dowtsus iri danin dayowaŋ wodoljati.i* saying "bring a *jati* (of flour)", and making them bring it, he himself sprinkles the girl with flour. 208.9. — *jatiolo dayowaŋ dusus* fetching flour in a "jati". 306.7. *dayowaŋ jati* a "jati" of flour. 338.19.
2. A measure of grain etc. (about 3 lbs.). — *altambi jeti* (8 *jati*) = *1 yerbal* = 24 lbs. 804.

The single *jati* is equivalent to the *Atcoji*, and the Sh. *kati*.

sabur jeti four "jati" (*sabur* being Wakhi for 4). 342.18.

jatpat. V. 240.3 and footnote. This form is denied by QUB. Substitute for it *jotpat*. 000

jatow, jatur.

1. Quince (x fruit, y tree). H[illegible]i.
2. Knot in shape of a quince at end of thong etc.

(Cp. Sh. *datow*, quince).

jawaw, v. *jowaw*, youth. Prs.

jaki namaz prayer-mat, praying-carpet. Prs.

jau etas.

1. To hold a thing in the fire and burn it.
2. To weld two bits of iron together.
3. To join falsehood to truth.

(In this combination of meanings there is perhaps a rough analogy with the various uses of the English "forge".

The word was given by IYB with reference to the phrase:

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

compliment them by mentioning among their qualities the fact that they were precise and exacting. That statement is about as far-fetched as a statement can be. 805

In the cities of Asia and when dealing with government officials, one found them quite observant of time. An appointment for a certain hour was usually kept at that hour. However, in dealing with the people of Hunza I found that time and distance were meaningless. All rivers were nullahs, all mountains were dorani. Haste and speed caused consternation. They did not understand the necessity or need for it. I stress again however, that in the official capacity this did not necessarily apply. [804]

Birth control—More than one writer, and some who should have had more common sense, has referred to the extraordinary method of birth control as practiced by the people of Hunza. From my observations I would state clearly and to the point, that they don't know what birth control means and it is from my observations and conclusion definitely not practiced. 842

The average family in Hunza consists of 7 people which means that they have 5 living children. Many have more, some have less. If you can call that birth control by any stretch of the imagination, well, that's your privilege. [163]

Even the most primitive of people know that as long as the child is sucking at the mammary glands the ovum somehow doesn't come down the fallopian tubes . . . nature's own method of survival, as common sense will indicate.

I know—I know—I know that some or many obstetricians and general practitioners say that it doesn't mean a thing, but they are just trying to prove that science is greater than empiricism. Sure, I know that conception can take place under the circumstances

Sir Rudolph G-3 (1873-1878) 1880 Afghanistan-NW
4 AVJ Dard AVJ
Burushō AV7

to furnish him each with a yoke of oxen for ploughing his own lands. This service he could commute if he pleased for one baghaloo of gold for each yoke of oxen. He was also responsible for the collection of the "Koodkool" tax, but no authority could be exercised over him by the Wuzeers or Tarangfahs.

Next to the Tarangfah among the district officials was the Charboo, who acted as an assistant to the Tarangfah in each village. His *kurpit* consisted in exemption from all taxes, and two of the ruler's fees on marriage a year; it being part of his duty to collect the "Garé toloo" tax. He also received a certain amount of the meat tribute. To help him in his work he was allowed four men called "Zeytoo," who only served for a year as peons to the Charboo, and were paid by an impost of 12 lbs. of grain from each house, which was divided among them.

Dr. Leitner suggests that these names of officials are of Tartar origin. None of them now exist in Baltistan except Wuzeer and Trangpah (Tarangfah). If it be the case that they are originally Tartar titles, it may be taken as a proof of the influence which the Iskardo rulers once exercised in Dardistan.

Justice was administered by the Wuzeers in their own districts. Cases which principally arose out of disputes about land were generally settled by a fine of cattle, sheep, or gold-dust. Any case involving a larger fine than one baghaloo of gold-dust was heard by the Ra. Serious crimes, such as murder or treason, were punished by the destruction of the whole family of the offender. His house was razed to the ground, and his relations reduced to slavery, and sold or distributed according to the will of the Ra.

The dues above mentioned are still paid, some of them to the Cashmere Government, and some to the present Ra of Gilgit.

The same system exists in Hunza and Nager, and in some respects in Wakhan. The following measures are in common use; in some cases they differ only in name, in others they differ slightly in amount:—

Dry measure.

1 kuiy	= 2½ lbs. English	Skina.
6 kuiy	= 1 kut	
1 kerjoote	= 3 double handfuls, about 2 lbs.	Dourish.
8 kerjoote	= 1 kerchok	

[Cf. category 116, pp. 41-42 — Analyst]

[illegible] C-8 (1873-1879) 1880 [illegible]
4 Av3 Dard Av3
Burusho Av7

D
804
B
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Gold-dust measure.

3 surkhee = 1 ratt.
3 ratt = 1 baghalee (Shina), or Khar (Boorish).
3 baghalee = 1 tolee (Shina), or Bai (Boorish).

The hollow formed between the thumb and the back of the hand, placed palm downwards with the fingers extended, was the old measure of a Baghalee.

Land measure.

1 chookli = the amount it takes 6 kots of wheat to sow.
3 chookli = 1 choosi.
3 choosi = 1 makhani.

Long measure.

A span is called Ditt (Shina), or Tishi (Boorish).
3 spans = 1 kutt (Shina), or khash (Boorish).